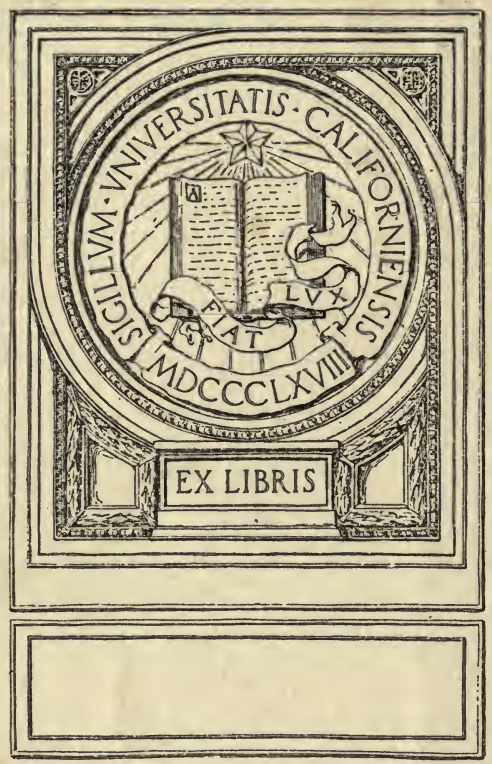
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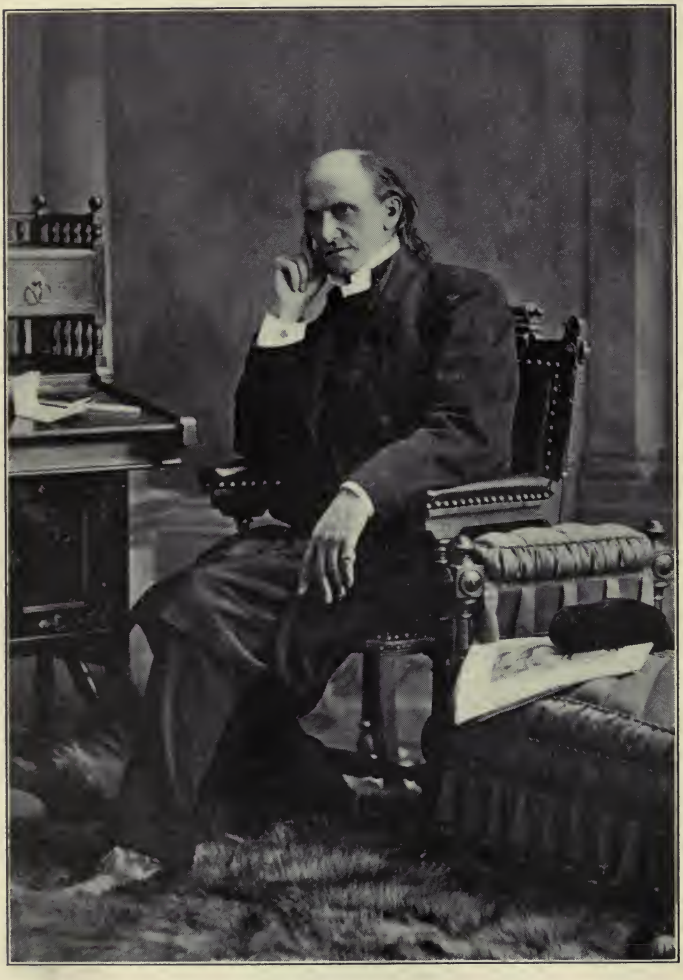

H. B. Whipple
Bishop of Minnesota

MEMORIAL ADDRESSES IN HONOR OF BISHOP HENRY BENJAMIN WHIPPLE, AT THE MONTHLY COUNCIL MEETING OF THE MINNESOTA HISTORICAL SOCIETY, IN THE STATE CAPITOL, ST. PAUL, MINN., MONDAY EVENING, OCTOBER 14, 1901.

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THE WORK OF BISHOP WHIPPLE IN MISSIONS FOR THE INDIANS.

BY HON. CHARLES E. FLANDRAU.

Gentlemen of the Executive Council of the Historical Society: I have been honored by an invitation to say a few words on the subject of the late Bishop Whipple, in regard to his mission work for the Indians. While I am glad of the opportunity of adding anything to the admirable record of that pure and noble man, I feel my inability to do him justice, never having had any very close relations with the church he represented, or in fact with any other. I can recall only two circumstances that afford any justification for my saying a word on the subject. In the first place, I have known Bishop Whipple perhaps longer than any other man in our State, and, secondly, I have had a good deal of experience and contact with the Indians of the Northwest.

I first became acquainted with Bishop Whipple when he was a young clergyman in charge of the Zion Church in Rome, New York, about the year 1849. I was residing in the same county, and became quite in touch with him through a brother of mine, who was a young doctor in the same place. One of them ministered to the spiritual, and the other to the physical wants of the multitude of poor inhabitants of that locality; the work was purely missionary.

In 1856 he was called to Chicago, and established the Free Church of the Holy Communion, where he remained until he was chosen Bishop of Minnesota in the year 1859.

Up to the time that Mr. Whipple went to Chicago, the Episcopal Church did not reach the poor as closely as other Protestant denominations, and free churches of that faith were practically unknown. It was for the purpose of reaching this class

that the young divine made his church free, his support coming entirely from the free offerings of the people. Chicago then had among its people many railroad men whom he desired especially to cultivate. He visited every shop, saloon, and factory in the city, personally, and left invitations to attend his services; and he went so far as to study books on the structure and workings of the steam engine, in order to become *en rapport* with the railroad operatives. His efforts on these lines were eminently successful and gained for him, as a missionary worker, a fame which extended far and wide, and which ultimately became the most prominent factor in securing his election to the bishopric of Minnesota.

Prior to 1859, Minnesota was part of the Diocese of Wisconsin, presided over by Bishop Kemper. This venerable man of God used occasionally to visit this part of his domains and minister to the spiritual wants of his people. The first time I remember attending his services was in the early fifties, at St. Peter, in the unfinished "shack" of Captain Dodd, when there was but one Episcopalian within one hundred miles and the congregation all wore moccasins. This condition of things was fairly representative of all of Minnesota outside of St. Paul and St. Anthony. I mention these things to show that, at the advent of Bishop Whipple in 1859, he found a splendid missionary field awaiting him, particularly adapted to his inclinations, experience, and cultivated talents in that line of work.

I remember very well when the convention was called in 1859, to meet in St. Paul to elect a bishop for the new diocese. It was composed of two Houses—the clergy and the laity—which had to concur in the choice. Any clergyman of the Church was eligible to the position. Dr. Paterson and Dr. Van Ingen, both of St. Paul, were the two oldest Episcopal clergymen in the state. The former represented the lower town, and the latter the upper town, and they were both logical candidates for the office of bishop. When the voting commenced the Rev. John Ireland Tucker of Troy, N. Y., developed considerable strength, and others were voted for, but no one received the requisite number of votes for election. On each ballot, Henry B. Whipple, of Chicago, received one vote. No one seemed to know much about him, until Dr. Paterson, having become satisfied that he himself

would not be the choice of the convention, announced the peculiar characteristics of Mr. Whipple, which made him a desirable candidate, and laid especial stress upon his missionary work in Chicago. The result was his election, and thus Minnesota secured the best man for the position to be found in the entire Church in America. As near as it is possible to ascertain at this remote date, the delegate who cast the one vote for Whipple, which introduced him, was General N. J. T. Dana of St. Paul. Dr. Paterson had no personal acquaintance with Mr. Whipple, but in passing through Chicago shortly before the Minnesota Convention, he had been told of his missionary work in that city by the Rev. John W. Clark, who advised him to vote for Mr. Whipple for bishop.

Bishop Whipple was consecrated October 10th, 1859, at Richmond, Virginia, at a great convocation of Episcopal dignitaries, assembled at St. James' Church, and presided over by Bishop Kemper of Wisconsin.

As I have stated, Minnesota presented a splendid field for missionary work when Bishop Whipple took possession, even had there been no Indians among its population. But this element was all that was needed to call into action the strongest characteristics of the Bishop's mind and nature. Here was a people numbering about seventeen thousand souls, 8,000 Sioux, 7,800 Ojibways, and 1,500 Winnebagoes. They were absolutely heathen, with a very few exceptions. Much work had been done for them by missionaries in their attempts to Christianize them, but, so far as I am able to judge, without much substantial result.

I have always had serious doubts whether any full-blooded Indian, who had attained the age of manhood before receiving Christian ministration, ever fully comprehended the basic principles of Christianity. In support of this opinion, I will relate a circumstance which occurred at my agency when I had charge of the Sioux of the Mississippi. The American Board of Commissioners of Foreign Missions had established an extensive mission at the Yellow Medicine river in this country, among the Sioux. It was conducted by the Rev. Dr's. Riggs and Williamson in the most approved manner of missions at that date, which embraced all the experience of a long series of years. To the mission was attached a civil government among the Indians, with a written constitution and officers of their own selection,

which was a potent factor in the teaching of Christianity. They had a beautiful little church with a steeple on it, and in it hung the first bell that was ever brought within our limits. The missionaries had given a biblical name to all the principal members, such as John, Paul, Peter, and Simon, and things both in the Church and the Republic were progressing swimmingly, when, to the horror of the good missionaries, Simon, one of their most intelligent and zealous members, announced that an Indian had arrived from the Missouri, who about eight years before had killed his cousin, and he felt it was his duty to kill him in return. The missionaries pleaded with Simon, prayed with him, and exhausted every means in their power to show him the awfulness of the crime he proposed to commit. Simon acquiesced in all they said and did, but always concluded with the remark, "But he killed my cousin and I must kill him." So deeply had this law of revenge become incorporated into his very nature, that all the teachings of Christianity could not eradicate it. He took a double-barrelled shot gun and killed his enemy. Simon was ever afterward quite as good a church member as he had previously been. He was one of the Bishop's special favorites, and performed many acts of friendship to the whites in the trying times of 1862. If he ever became truly converted, it was through the wonderfully persuasive efforts of the Bishop, who seemed to be able to perform miracles in that direction.

Whether my doubts about the true efficacy of the Christian religion ever penetrating the heart of an Indian, be well founded or not, is of very little importance to anyone but the Indian; and if my understanding of that mysterious power is correct, his inability to comprehend its teachings would not militate against his salvation. One thing I can confidently assert, and that is that very many of the Indians who professed Christianity became exemplary citizens, proving their sincerity by lives of devotion to the whites and the performance of many good works.

Missions had existed among the Indians of the Northwest many years before the arrival of the Bishop. They had been established as early as 1820 at Mackinac and La Pointe, and extended west with the growth of the fur trade and exploration. They were located at Fort Snelling, Sandy lake, Leech lake, Red lake, Lac qui Parle, Traverse des Sioux, lake Calhoun, Kaposia,

Shakopee, Yellow Medicine, and other points, both in the Sioux and Ojibway country; and history hands down to us many honored names of men and women who devoted their lives to the cause of Christianizing the Indians. Prominent among these good, self-sacrificing people, are the names of Morse, the father of the great inventor of the telegraph, Ayer, Boutwell, who coined the word "Itasca," Terry, Williamson, Pond, Riggs, and Adams, who with his wife is still a citizen of St. Paul, and about the only remaining reliable authority on the Sioux language. Another honored missionary was Father Galtier, who erected the little Catholic chapel on the bluff and called it "St. Paul," thus naming our capital city, which up to that time had been called "Pig's Eye." There were many others to whom the present generation of whites is deeply indebted for the good work they did in the early days.

Success in missionary work, and especially among savages, depends very much upon the personality of the missionary. One man might talk and teach theology forever and never gain a convert, while another could endear himself to his pupils in a short time and impress upon them the value of his teachings with hardly an effort. I think Bishop Whipple was the best equipped missionary I ever knew, and I have lived with and studied them quite extensively. He captured everybody he came in contact with, and made them his firm and devoted friends. He was generous, zealous to a fault in his work, and absolutely sincere and truthful in all his teachings and dealings with the Indians. He was called by them "Straight Tongue," in distinction from "Forked Tongue," a name they apply to all liars.

The field presented by this horde of unenlightened people was just what the Bishop had sought during all his life, and it opened up to him a most attractive arena for his life work. He entered upon it with all the zeal and activity of his ardent nature, and, while diligently caring for his white parishioners, he soon planted his seed in this promising ground, with great hope of reaping a rich harvest. His labors were principally among the Ojibways, although he gave much care and bestowed much labor upon the Sioux, and I can truthfully say that he surrounded himself with hosts of devoted friends and followers among both these aboriginal peoples.

In speaking of his attractive personality, and the winning methods by which he gained popularity and made friends, I will relate a circumstance which occurred during the Indian war of 1862. After the battle of New Ulm, I brought away about eighty badly wounded men, and distributed them between Mankato and St. Peter, turning every available place into hospitals for their accommodation. I was hardly settled before the Bishop came up from his home in Faribault, some fifty miles away, entirely unsolicited, equipped with dressing gown, slippers, and a case of surgical instruments, and camped down among us, where he remained, caring for the sick and wounded, and praying with the dying, until the last man was provided for.

While not wishing or intending in the slightest degree to detract from the well merited fame of the many good missionaries who preceded him, I can, and cheerfully do say, that Bishop Whipple was the most successful worker among the Indians of Minnesota, of all who have served them in that capacity. I wish I had time to say all I would like to on this interesting subject. I hope we may enjoy his equal in the future; I know we will never have his superior.

BISHOP WHIPPLE AND THE SCHOOLS AT FARIBAULT.

BY REV. GEORGE C. TANNER.

At the time of the election of Bishop Whipple, the entire educational work of the Episcopal Church in Minnesota was carried on in a plain building of wood, at Faribault, one story in height, and some sixty feet in length by twenty in width, which served for a school on week days and for a chapel on Sundays.

Beneath this unpretentious roof were gathered the village children and youth of both sexes, including primary, intermediate, and high school pupils, along with some who were looking forward to the ministry. The title of the institution was the Bishop Seabury University; and its founder, the Rev. J. Loyd Breck, saw in vision, grouped around this humble beginning, the various halls of the future university.

Faribault, however, was not the place originally selected for the educational work of the Episcopal Church in Minnesota. In June, 1850, the Rev. Messrs. Breck, Wilcoxson, and Merrick, pitched their tent in the village of St. Paul, not far from where we are now assembled, and by gift and purchase secured the parcel of ground now held in trust by the Corporation of the Minnesota Church Foundation. The scope of their work was religious, eleemosynary, and educational; and foremost was the education of young men for the ministry of the Episcopal Church in this new Northwest.

By the advice of Bishop Kemper, whose missionary jurisdiction included Minnesota, theological teaching was given up for the present. At this juncture it so chanced that the self-sacrificing men of the several Christian bodies who had been laboring for several years among the Ojibways of Minnesota, had abandoned

their missions among these children of the forest, so that there was not a missionary of any name actually residing among them. The way being thus open, at the earnest request of Enmegahbowh, and by the advice of the Rev. E. G. Gear, chaplain at Fort Snelling, Mr. Breck decided, in 1852, to enter the Red Field, selecting for the site of his mission, to which he gave the name of St. Columba, a beautiful spot on the banks of Kah-ge-ash-koonse-kag, or the Lake of the Gull, not far from the present city of Brainerd.

In consequence of the Indian troubles at Leech Lake, where he had planted a second mission, Mr. Breck felt compelled to abandon this mission, as his own life and the lives of the members of his household were hourly in jeopardy. Meanwhile, the rapid development of the Territory, in consequence of the great immigration of 1856, seemed to make the time opportune to resume his original plan of educational work in the White Field. After visiting several points, the Associate Mission, a voluntary association consisting of the Rev. J. Lloyd Breck, Solon W. Manney, who was then chaplain at Fort Ripley, and E. Steele Peake, who had been left in charge of St. Columba, selected Faribault as a center for educational work. The work was not formally begun until the following May, 1858, when the Rev. Messrs. Breck and Sanford opened the first school in a temporary building.

The financial support for this educational venture came through the daily mail. The ardent enthusiasm of Mr. Breck, in planting a school in the wilds of Wisconsin in 1842, had drawn around him a circle of friends in the East, who contributed towards carrying it on. Their number had been greatly enlarged by his romantic work in the wilderness. Few have understood the art of letter writing better than the man who had earned the name of "Apostle of the Wilderness." Of good family, born, bred, and educated a gentleman, giving up the comforts and refinements of the city, renouncing the prospect of position, and choosing rather the privations of the wilds of Wisconsin, his memory is deserving a place beside the early pioneers whose names designate the spots where their feet once trod. Such a life, with its incidents of romance, could hardly fail to interest an ever widening circle of readers, and to draw out gifts for a work in the far away West.

The election of the Rev. Henry Benjamin Whipple of Chicago as the first Bishop of Minnesota took place in St. Paul's Church in the city of St. Paul, June 30th, 1859. His consecration was on October 13th following, in St. James' Church, Richmond, Virginia. His first visit to Faribault was made February 18th, 1860. On Sunday, the 19th, he preached to a large and attentive congregation in the Chapel of the Good Shepherd.

On the Tuesday following, the leading citizens of Faribault called on him and invited him to make Faribault his home. A public meeting was called and a committee was appointed to wait on the Bishop and formally pledge him a residence in case he should decide to make Faribault his home. After careful advisement, and in view of the educational work already begun and the interests of the Church involved, he decided to select Faribault as his residence for the present, on the terms proposed by the committee, and it accordingly became his home from the 5th of May of that year.

The Bishop on his arrival found a university in name, no more and no less pretentious than other educational institutions in that early day. The voluntary association known as the Associate Mission had no legal status. The Rev. Mr. Breck was the head of this association, while the Rev. Mr. Manney was the instructor in theology. A separate school at Faribualt received and educated promising children from the Ojibways.

The coming of the youthful Bishop, then the youngest in the Church of which he was the representative, gave a new impulse to the work. The concourse of people who recently assembled to witness the last solemn rites, at his burial, the various bodies and orders represented, show the hold he had upon the hearts of those with whom he worked.

His first act was to re-organize the work. Articles of incorporation were drawn up, and the Bishop Seabury Mission was incoporated in due form on the 22nd of May, 1860.

In order to appreciate most fully the work of Bishop Whipple, not only in Faribault, but in Minnesota, it must be borne in mind that at the time of his election the Bishop was not generally known in the Church. His pastorate at Rome, N. Y., had endeared him to his own parish. In Chicago, his mission had been to the men in the shops, and to those who dwelt in the lanes

and alleys of the growing metropolis of the West. He brought no money with him. He came to a diocese in which the wealthiest parish raised less than a thousand dollars for its rector. The Associate Mission itself was burthened with a debt heavy for that day. We shall see the difficulties he had to encounter when we add to the work at Faribault the additional fact that nearly every church in Minnesota was built in part by benefactions which passed through his hands.

To add to the difficulty of the financial problem, the Civil War broke out in less than a twelvemonth. Considerable contributions had come to the work of Mr. Breck from the South, and especially from South Carolina. The first gift for the Mission property in St. Paul was from an eminent citizen of Charleston. The breaking out of the war seriously crippled the work, and the presence of the Bishop alone could preserve and continue what had been begun. "The hour had found the man, and the man his opportunity."

Nothing daunted by the serious condition of our national affairs, the Bishop resolved not only not to curtail his work in any department, but to enlarge the field of its usefulness. The work soon outgrew the single building used for school and chapel. It was in that dark period of the year 1862 that he decided to build a church. The corner stone of this first permanent building was laid July 16th, 1862, the year of our Indian massacre. This was the first Cathedral of the Episcopal Church in Minnesota. The Bishop's own words are, "In selecting Faribault as my home, it was with the hope that there I might lay the foundations for Church schools and institutions which should glorify God long after my own stewardship had passed into other hands. The time had come to commence that work and it was proper that our first building should be the House of God."

These words breathe the spirit of our Anglo-Saxon civilization wherever it has gone. God's House has been the center of the new order. The plan was broad. The Bishop's home was to be an institutional center. "Young men were to be trained for the ministry, teachers for schools; and homes of mercy for the sick, the aged, and the destitute, were to grow up under the shadow of the church spire."

The Cathedral Church was consecrated on St. John Baptist's Day, June 24th, 1869. It seemed appropriate that the consecrator should be the venerable Bishop Kemper, the first missionary bishop and the first bishop of this Church to visit the Territory of Minnesota. Said Bishop Whipple:

> The greatest joy which has come to us is the completion of the Cathedral of our Merciful Saviour. Its corner stone was laid seven years ago. We designed it to be the center of all our diocesan work. When we had means we worked; when we had none, we waited on God in prayer. It has cost about $60,000. Most of the gifts came to us without the asking; some of the largest gifts from personal friends; some from friends we have never met; some from little children; some from aged folk; some, the last gift of the dying; and many gifts are from those who are not of our Church.

The same year in which the Cathedral was begun also witnessed the laying of the corner stone of Seabury Hall. This first stone building for educational purposes was 40 by 80 feet, and was to cost $15,000. It stood on the grounds now occupied by Shattuck School. The original plat, consisting of about ten acres, the gift of Mr. Alexander Faribault, has from time to time been enlarged by purchase, until it now includes one hundred and fifty acres, with campus and wooded walks for the use of the school.

Seabury Hall was ready for use in the fall of 1864. It was occupied by the Divinity students, and by a few boys from outside the town, who attended the Grammar School. This was the beginning of the boarding school for boys. Up to this time Divinity students had been cared for in the families of the clergy of the Mission, in which the Bishop and Mrs. Whipple were foremost. The completion of Seabury Hall marks a stage forward in the educational work of Faribault. In 1865 the Boys' department, which had been conducted in the town, was separated from the Primary, and its entire educational work was carried on at Seabury Hall.

In 1872, after the burning of Seabury Hall, it was thought best to separate the Divinity department from the Boys' School; and the following year, 1873, the present Seabury Hall was erected on its own grounds. The corner stone was laid May 24th, and the building was ready for use the same year. The

loss of the former building was seriously felt. The new building was reared in troublous times. Said the Bishop, "The panic of last year crippled all our friends, and made me feel as if the ground had gone out from under my feet;" and again, "The support of Seabury has depended very largely upon my personal efforts." In 1888, Johnson Hall, 117 by 46 feet, was added for a library and lecture rooms.

In 1867 the number of boys had so increased that a second building became necessary for Shattuck School. A temporary building of wood was also filled, and pupils had to be refused. In the spring of 1868, accordingly, a second building of stone was begun for the exclusive use of the Grammar School. The name Shattuck was given to this building in honor of Dr. George C. Shattuck of Boston, " whose generosity," says the Bishop, "enabled me to begin this work." The name Shattuck, originally applied to a single building, has been extended to the entire school. Shattuck Hall was ready for occupancy about Christmas, 1868, and, along with Seabury Hall, adjacent, could accommodate about seventy boarders.

The military feature of Shattuck was one of those incidental facts which so often shape the future of an institution. Among the early students of the Mission was one T. G. Crump, who had enlisted in the Civil War, and gained some knowledge of military tactics. For pastime, as much as for any reason, young Crump had formed the pupils of the school into a military organization. Such was his success that when the regulation was passed by Congress allowing each State to have an army officer to teach military science, Bishop Whipple at once made application to the War Department to secure the appointment for Shattuck School. Major Latimer, of the U. S. Army, was accordingly detailed to this duty, and in 1870 the School received a grant of 120 stand of arms and two field pieces.

During his stay in Nice in southern Europe in the winter of 1869-70, the Bishop met Mrs. Augusta M. Shumway, whom he had already known while rector of the Church of the Holy Communion in Chicago. Mrs. Shumway became greatly interested in the Bishop's work in Minnesota, and especially in Shattuck School. She therefore decided to build a Memorial Chapel for the religious services of the boys in memory of a little daughter. The corner stone of the Memorial Chapel of the

Good Shepherd was laid by the Bishop June 21st, 1871. In the autumn of this year occurred the great fire of Chicago, in which Mrs. Shumway, in common with others, suffered great loss. Nothing daunted, she gave orders that the work should proceed, and the beautiful Memorial Chapel, erected at a cost of nearly $30,000, including its furnishings, was consecrated September 24th, 1872. As a school chapel, there is none finer in America. Its architecture is faultless, and no expense was spared by the donor to make it complete in all its arrangements.

The sudden death of Mrs. Shumway (then Mrs. Huntington), in 1884, revealed the fact that she had bequeathed a munificent sum to Shattuck School, a part of which was to be used for the erection of a building for the work of the school, a part to be used for scholarships for deserving students, and a third part of the erection of a building for a library and lecture rooms in connection with Seabury Divinity School. This noble benefaction has been applied to the uses intended, and is an enduring monument to her memory. Shumway Hall was completed and ready for use in September, 1887, and contains a study hall, recitation rooms, and offices, in which the work of the School is carried on.

Among the friends of Bishop Whipple, and a benefactor of the School, should be named Mr. Junius Morgan of New York, father of J. Pierpont Morgan, through whose liberality Morgan Hall has been erected. This building is about 40 by 80 feet, two stories in height, the first floor being used entire for a dining room, and the second story for dormitories. Coming at a time when the school had outgrown its former dining room, as well as other school arrangements, Morgan and Shumway Halls complete the necessary furnishings for the work of the school in a satisfactory manner. To this may be added Smyser Hall, in memory of James Smyser, a former graduate, which, with Phelps Cottage, and the Lodge, for dormitories, and a residence for the commandant and two of the professors, and a drill hall, completes the present system of buildings for Shattuck School.

I have reserved for the last the mention of Saint Mary's Hall as a work which was very near the heart of the Bishop and which engaged his personal attention more, perhaps, than any other in this group of schools, of which he was the founder and for thirty-five years the head and rector. Seeing the need for a

school for girls which should so combine refining influences with a high degree of culture and scholarship as to preclude the necessity of sending daughters farther from home, in 1866 the Bishop decided to open a school in his own house. This was wholly a private enterprise. The financial burden was borne by the Bishop alone. Mrs. Whipple was the house-mother. The school opened November 1st, 1866, with thirty-three pupils under three teachers. Miss S. P. Darlington, a daughter of Dr. Darlington of Pennsylvania, who had come to Minnesota for her health, was the first principal. She was a rare woman in the qualities which go to make up the successful head of a boarding school. With the exception of one year, she continued to hold this position until her death in 1881. "Thoroughly identified with the interests of the school, pure of heart, gentle by impulse, refined by nature, superior in intellect, upright in example, and diligent in all things," she impressed her character upon Saint Mary's Hall; and her influence for good is still felt, while her name is revered for all that is excellent in true womanhood.

From 1866 to 1882 Saint Mary's Hall was carried on beneath the Bishop's own roof, and under his own eye and that of his excellent wife. This period embraces nearly one half of the life of the school, during which the daughters of Saint Mary's were guided by his loving advice and ministrations. For six years the Bishop alone was the responsible financial head. From time to time at his own expense the Hall had been enlarged until it became a group of buildings. The cost of carrying on the school, the wages of the teachers,—in short, everything,—was provided by the Bishop. At times he carried a heavy indebtedness. Few men would have dared to face such a financial problem. And even after its incorporation in 1872, while the Board of Trustees were the advisers of the Bishop, he was none the less the man to whom teachers and the public looked as the responsible financial head.

On the afternoon of Monday, June 19th, 1882, the corner stone of the new Saint Mary's Hall was laid by Bishop Whipple with the usual ceremonies. In his address the Bishop said:

> Sixteen years ago there came to me as the voice of God the thought that our Schools would lose their rarest beauty unless we had a Hall to train and mould into perfectness Christian womanhood. Our other work

was in its infancy, halls to be builded, a library to be gathered, professorships to be founded, and a hundred ways for every dollar given. I did not ask counsel, save of the best of all counselors, a Christian wife. We settled it that our home should be the new Saint Mary's Hall.

It seems as yesterday when we began our work. The school has to-day many hundred daughters. I hear of them everywhere: loving children in happy homes, Christian wives and mothers, gentle women ministering to sorrow,—they have overpaid me an hundred fold for every care.

To-day we reach another way mark in our history. The school has outgrown its present home. We need a fairer, nobler building adapted to its work. To build this Hall seems a larger venture than we have yet made.

I take it that it is an auspicious prophecy that three-fourths of the cost to enclose this noble building has been the gift of women, and I should wrong my brothers' hearts if I doubted that they would complete a work so well begun.

It may seem invidious to name some to the exclusion of others who assisted the Bishop in this enterprise which lay so near his heart. We may venture to speak of Mr. Robert M. Mason of Boston who visited Faribault, looked over the plans of the schools, and was a generous helper in rearing Saint Mary's Hall.

It is due the memory of the Bishop to put on record his own words in regard to Saint Mary's.

> Ours will never be a fashionable school, where the daughters of the rich can gain a few showy accomplishments. We believe in honest work, in broad foundations on which may be reared the completeness of the finished temple. In a life hallowed by daily prayer, we shall try to train up our daughters for the blessedness of a life of usefulness here and the joy and bliss of Heaven hereafter.

The graceful tribute which the Bishop paid to those under him is one of the delightful traits of his personal character. Speaking of the Rev. Mr. Mills, the first chaplain of Saint Mary's Hall, he uses words no less loving than he used in memory of his own brother: "Providence sent us the right man for a Chaplain, to whom Saint Mary's Hall is indebted for the great success it has attained." And again of Miss Darlington he said, "It was her ripe forethought and Christian devotion which placed our venture of faith among the foremost schools of the land." And again, "God mercifully prolonged her life until the childhood of her work was passed and she saw in it the beauty of cultured womanhood." Indeed it was this charm of simplicity

with which the Bishop often put aside any glory which might come to him that so added to the beauty of his character and won for him the enthusiasm of those who labored for him, and with him, and under him, an enthusiasm so ardent and glowing that for many years the clergy in their hard and trying fields of labor made no changes, but bore poverty and penury because they loved their Bishop.

There is another school which owes its continuance, if not its existence, in no small degree to Bishop Whipple,—the school at Wilder on the Omaha railway in the southwestern part of Minnesota. Indeed the Bishop founded but one school, Saint Mary's Hall. And yet the Seabury Divinity School, and Shattuck School, as well as Saint Mary's, would not be in existence today but for the Bishop. The buildings were erected largely by his personal friends, and the endowments came from them. Who these were, in many instances, he has told us in his "Lights and Shadows of a Long Episcopate."

He extended the same helping hand to the school at Wilder, named in honor of Dr. Breck. This school is the outgrowth of a plan conceived by the Rev. D. G. Gunn who came to Windom in 1880. About 1885 he began to entertain the idea of founding an industrial school, where young men could learn various trades. In short, every trade was to be taught, while the various products of their industry would find a ready market in St. Paul and Minneapolis. The enthusiasm of Mr. Gunn enlisted the interest of the Rev. E. S. Thomas, then Rector of St. Paul's Church, St. Paul. Mr. Gunn's glowing letters induced some Englishmen of liberal means to help on so admirable a work. A tract of land was donated by Messrs. Wilder and Thompson of St. Paul, and a building was begun. Very little was done by Mr. Gunn, except to commit the Church to the enterprise. The work was incorporated under the title of Breck School.

In 1889 it was leased to Mr. Eugene Rucker, assisted by Mr. Dryden and Mr. Coleman, its present head. The original plan was abandoned, and the institution became a plain school where young people of both sexes and of moderate means can obtain an academical education at small cost. Friends of Bishop Whipple have largely assisted in the work, without which it must have failed. Bishop Gilbert also took a deep interest in this

work. Among those who have aided in the enterprise is the Rev. Mr. Appleby. Whipple Hall for young men, and Hunnewil Hall for women, besides the main building, have been added, and a pretty church has been erected for the use of the school and the village. The halls can accommodate about one hundred and fifty boarders. Breck school is in close relation to our State Agricultural School, for which it prepares many young men and women. The average age of the young men is over twenty, and the students are in the main from the farm and the shop. The young women are daughters of farmers, and all are dependent upon self-help. The school is located on the high prairie about midway between Windom and Heron Lake. In 1897 Mrs. Elizabeth Cheney Hunnewil, of Owatonna, left a bequest of about $32,000 to Breck School, of which only the income is to be used for the wages of teachers.

Such is a sketch of the educational work of Bishop Whipple. No other bishop of this branch of the Church in the United States has left such a record. Four institutions of learning in an episcopate of forty-two years are a goodly heritage to us who remain. A school of theology, whose graduates are filling places of eminent usefulness in the Church, and of which he is the founder in that it could never have been what it is today save for his helping hand; Shattuck School for boys under Dr. Dobbin, his co-worker, where nearly every building is a memorial to some personal friend of the Bishop; Saint Mary's Hall, which has been from the first as his own daughter; Breck School, which cares for the class in which the Bishop has always been interested, —surely this is monument enough to the memory of a man whose personality has been felt everywhere in the Anglican Church, who had the "fascination" to interest men and women to give of their substance, and the rare wisdom to use the "ideal conditions" for the exercise of his gifts in the "opportunities" which God gives to few men.

BISHOP WHIPPLE AS A CITIZEN OF MINNESOTA.

BY HON. GREENLEAF CLARK.

I am to speak of Bishop Whipple as a citizen of Minnesota. If the subject were narrower I should know better what to say in five or ten minutes. I must perforce generalize, and can make but little mention of specific facts. A man's citizenship is made up of his relations with his fellowmen, and its quality depends upon how he comports himself among them; upon what he does among, with, and for his neighbors, using the latter term in the broad scriptural sense.

A very notable feature of the Bishop's citizenship was its wide scope as respects the sorts and conditions of men with whom he came in contact. It reached all the way from the uncivilized Indian to the kings and potentates of the earth. He came from Chicago to Minnesota to enter upon the duties of his episcopate in the fall of 1859, and he had not been in the State two months, before he visited the Indians in their wigwams. From that day to the day of his death he never ceased his labors among and for the Indians, to civilize and Christianize them, and to prepare them for the changed conditions which the encroachment of the new civilization rendered inevitable.

His labors were of two kinds, and in each kind were notable. He visited the Indian in person, before there were any railroads in the State, and when wagon roads were limited in extent, and poor in construction and bridging. He travelled across the plains and through the desert in carriages, on foot, on horseback, in canoes, through heat and cold, in sunshine and storm and blizzard, camping by the way, or accommodated in the primitive houses of hardy, venturesome, and scattered pioneers, who always received him with generous hospitality and shared their scanty comforts with him. He talked to, counseled with, and taught

the Indians in their wigwams and camps, through interpreters, and later in their own language. He was a man of fine physique, six feet and two inches tall, of commanding presence, and of kindly manners, and he won the ear and confidence of the Indians to an encouraging extent. He supplemented his own labors with missionaries and teachers sent to them, some of whom were educated in his schools for the purpose. So intimate was his touch with the red men in their camps, and the results were substantial and beneficial.

The other kind of effort for the Indians was no less notable. It consisted of published letters and statements designed to mould public opinion on the Indian question, and of communications addressed to the Federal authorities, which were supplemented by his personal efforts at Washington. He knew every president from Jackson down, and all quite well from Lincoln down, and he labored with them for justice to the Indian.

He maintained before the public, and at Washington, that the Indian policy was a mistaken one from the start; that the tribes should not be treated as independent sovereignties, nor treaties made with them as such; that the untutored child of the desert and plain should not be compelled to cope with the authorities of a civilized nation in making treaties; that they should be treated as the wards of the Government, and cared for accordingly, and he referred to the Canadian Indians and their lives of peace as an example of such a policy. He told the authorities at Washington fearlessly, and in good set terms, that the stipulations in Indian treaties had not been performed; that what was the Indian's by treaty stipulations was largely diverted from him by the greed and rapacity of the white men; that the stipulated annuities had not been promptly paid, and that large portions of them had been filched from the Indians on one pretext and another. He told them that the Indians were dissatisfied, disappointed, and hungry, and were becoming sullen, morose, and dangerous. In a word he told them plainly that the Indians had been deprived of their hunting grounds, so that they could no longer live by the chase, and that they had not been given bread and meat in exchange, nor the means of obtaining them, and that he feared we were "to reap in anguish the harvest we had sowed;" that "where robbery and wrong are the seed, blood will

be the harvest." He was "straight tongue" in Washington, as well as in the camps and councils of the Indians. The President and the heads of the departments were sympathetic, and did what they could to alleviate the wrongs of a vicious system (which Congress alone could change) and to prevent the corrupt practices under it; and some amelioration was accomplished through the non-political appointment of agents, and the Peace Commission, of which I have no doubt that General Sanborn will speak.

Bishop Whipple was the friend and neighbor of the young. What he did for the education of the boys and girls of the State, and of the Indian youth and missionaries in his schools at Faribault, has been told by another. Suffice it to say that the results of his efforts were far-reaching and valuable. He was the friend of the University, and of education generally; and the State has received, and will continue to receive, now that he has gone, the beneficent influence of his labors in this regard.

He was the neighbor of the unfortunate, defective and stricken ones of the State; and the schools at Faribault for the deaf, dumb, blind, and feeble-minded, had the help of his sympathetic influence and cordial co-operation and support.

He was the friend of the soldiers enlisted in the war for the suppression of the Rebellion, and he visited them. He held service for the First Regiment at Fort Snelling, and was elected its chaplain, which he declined, being held at home by the duties of his episcopate. He held service for the First Regiment again after the battle of Antietam, and in 1864 in the camps of Generals McClellan and Meade, at their request, on the banks of the Potomac.

I cannot speak of the general administration of his episcopate further than to say that it developed the qualities of a statesman, in the healing of all dissensions, and in the educating and bringing into it a body of able co-workers, eight of whom went from his diocese to assume the control of other sees, and that he personally visited all parts of the State and held services and confirmations in all of his churches, and that he was constant in pointing men home to God and in leading the way. But whatever the results of his efforts in preparing his people for immortality, of which we can have no ken, I say without fear of con-

tradiction that hundreds of *mortal* lives of men, women, and children were saved in the great massacre of 1862 by the Indians who had been educated, civilized, and Christianized through his personal efforts and the instrumentalities which he put in motion.

Bishop Whipple's citizenship was also notable for its cosmopolitan character. He frequently visited the eastern states, where he held many services, made many addresses, became widely known and was universally honored and esteemed. He was listened to with especial interest when he spoke of the Indians in his diocese, as he was frequently called upon to do.

In early life he was temporarily in charge of a church in St. Augustine, and in his later years, from considerations of health, he spent all or a part of the winters at his winter home at Maitland, Florida, and during his residence there impressed his personality upon considerable portions of the south.

More than once he visited England. He attended the Lambeth conferences in London, which were convocations, held triennially, of all the bishops of the Anglican Church throughout the world. He was received with distinguished attention. He held services at Cambridge and Oxford, and at Windsor where the Queen was an auditor, and he had a personal interview with her at the castle at her request. He told in England, as he did in America, the story of the Indians who inhabited his diocese of Minnesota when he took it; of their character and habits, of their wrongs and massacres, of his missions among them and their results, and of the efforts made for the amelioration of their condition; and his personal connection with these matters brought him honor and distinction. He could not well tell this story in America or England without dwelling upon the goodly heritage of which the Indians were dispossessed by the advancing tide of civilization, and so he spread wide the knowledge of the resources, capabilities, and beauties of Minnesota, both at home and abroad. He was the widest known prelate of the Protestant church in Minnesota, and, perhaps I may add, as widely known as any in the United States, and he spread the knowledge of the State accordingly.

Bishop Whipple led what President Roosevelt has been pleased to call the "strenuous life." While his strength lasted, he was unremitting in his labors upon the lines I have indicated, and

when, under the burden of years, his strength began to fail, he gave to the same objects the remainder of his strength. He was a man of admirable courage and persistency. When things looked dark he did not quail or lie down. He worked on and waited for the dawn. He was an optimist and never a pessimist. Hope abided with him amid all discouragements.

Even in the shadow of the awful massacre of 1862, he maintained in public papers and communications that it was the result of a pernicious system, fraudulently administered, and he pleaded for its reformation. He did not for a moment excuse the savage slaughter, but he did stoutly maintain that it came because the Indians had been stirred to frenzy by their wrongs. For this he was abused and even threatened, but he disregarded both abuse and threats; and detraction ne'er lit on him to stay, for there was none to believe it.

In my view the one notable labor in his life work, which overshadowed the rest and should keep his memory green, is his untiring persistent work for the amelioration of the lot of the Indian. Well, what kind of a citizen was Bishop Whipple?

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise," if the earnest pursuit and inculcation of these things make a good citizen, then surely Bishop Whipple was among the best of citizens.

BISHOP WHIPPLE AS A MEDIATOR FOR THE RIGHTS OF THE INDIANS IN TREATIES.

BY GEN. JOHN B. SANBORN.

No words and no eulogy can add aught to the reputation and fame of Bishop Whipple. His life and labors were an open book known and read of all men. He was necessarily brought into contact with the Sioux and Ojibway tribes of Indians in his church work in Minnesota. The Ojibways, or Chippewas, inhabited all northern Minnesota, and the bands of the Sioux that had inhabited all the southern part were still living in western Minnesota, or in the territory immediately adjacent thereto, when he became bishop.

His natural disposition seemed to accord thoroughly with his duties as bishop, to do all that he possibly could for the improvement and civilization of all these people. All his energies, his best judgment, and his greatest zeal, were devoted to this part of his work. He labored with all the officials of the government connected with the Indian service, from Indian Agent to President, and with the Indians themselves, to improve their condition mentally, morally, and physically. To accomplish this he spared no effort, he shrank from no danger, whether he was threatened from hostile foes, rigorous climate, hunger, or disease. He early became known among the Indians as their true friend, one who was trying to benefit and improve them, and to alleviate their condition; and this gave him an immense influence among all the savage tribes with whom he was brought into contact. There are no halfway friendships among the Indians. With them all is confidence or all distrust.

As early as the year 1862 he had attained to a position of greater influence both with the Sioux and Ojibway nations than any missionary that had preceded him, and I believe greater than any other white man with whom the Indians had been brought in contact. He had made himself familiar to a degree with their habits, thoughts, and feelings, both respecting their white neigh-

bors and with reference to the schisms and divisions and conflicts among themselves. This enabled him to know, at once, when the outbreak and massacre of 1862 occurred, what band and portion of the Sioux nation originated it, and who were really the guilty parties, and he immediately used all his influence to segregate those really innocent from the guilty.

Where Indians had formed in battle array and resisted the soldiers of the army, and had fired in an attack or defense, if one was arraigned before the military commission, he was convicted of the specific crimes with which he was charged, and of having participated in the outbreak. This deprived him of the defense that his nation had gone to war and that he had been compelled to enter its military service by superior force, and had done nothing in violation of the laws of war; and nearly four hundred Indians, some of whom were members, and I believe officers, of the church, were found guilty and sentenced to be hung, under this rule.

The public sentiment of the people of the State resulting from the terrible massacre was so aroused that the death and destruction of all the Indians would have been received with favor, and anyone interposing in their behalf brought upon himself, for the time being, obloquy and contempt. Notwithstanding this, Bishop Whipple did not fail to make a strenuous effort in behalf of all the Indians who were not really guilty of a crime, although found guilty by a military commission, and although the finding had been approved by his old friend, the District Commander. These cases required the approval of the President of the United States before sentence could be executed. He presented their cases to Mr. Lincoln, then president. Of course, a people who could make a treaty could break it at will and go to war, and no offense could be committed until the laws of war were violated. This reasoning led to reducing the number of Indians that were to be put to death from nearly 400 to 39.

Bishop Whipple made great efforts and used his utmost influence toward locating all the Indians upon agricultural reservations, and toward inducing them to adopt and pursue a pastoral or agricultural life. Much that was accomplished in this respect was suggested and set in motion in the first instance by the Bishop. To accomplish this, he visited the Commission appointed by and under an act of Congress, passed in 1867, which was em-

powered to make new treaties with all the Indian bands and tribes east of the Rocky Mountains. At this time the game on which the Indians had relied for support was diminishing rapidly. They had been accustomed to exchange their furs for the goods and supplies purchased by the Indian agents with the money appropriated by Congress for the Indians. Under the changed conditions they were in danger of absolute starvation.

The Bishop accordingly made the most strenuous efforts to get the appropriations by Congress for the support of the Indians doubled, which was accomplished by making provisions therefor in the new treaties. At the same time this Commission was induced to provide for a Board of military officers to inspect the supplies purchased by the government agents when purchased, and also at the time of their issue to the Indians. There was the farther provision for an unpaid commission of philanthropists, with power to inspect and supervise the whole Indian service, and to report at any time to the President or other high officers of the government; so that the unexampled benevolence and generosity of the people of the United States could reach the Indians, and they could receive the intended benefit therefrom.

The greatest difficulty that had existed from the earliest contact with the Indian tribes had been in the failure, on the part of the executive department of the government, to provide the Indians with the supplies and provisions that the treaties and laws set apart for them, which in nearly all instances were ample for their support and comfort. With those evils remedied, and the Indians located on agricultural reservations, and provision made for the education of all Indian children, it seemed that the Indian problem was solved and the way to their civilization and Christianization absolutely secured.

Their condition, and the result that he aimed at for them, Bishop Whipple kept constantly before his mind and labored in season and out of season to work out this problem by securing proper provisions in the treaties and in the laws passed from year to year by Congress. At the same time, whenever the Indians had been deprived of their natural or legal rights, he used all his influence and power to restore them, or to secure to them indemnification. No people ever had a truer or better friend, or a friend exerting so good and great an influence for their welfare, as the Indians of the Northwest had in Bishop Whipple.

THE WORK OF BISHOP WHIPPLE FOR THE EPISCOPAL CHURCH.

BY REV. WILLIAM C. POPE.

Mr. President: "The powers that be are ordained of God," and those occupying civil offices receive much honor, and ought, properly, to receive more than they do. Nevertheless a bishop has certain advantages over state officials. He does not contribute to a campaign fund. He is not a candidate for office.

My revered diocesan, of whom it is my great privilege to speak, was ignorant that he was thought of in connection with Minnesota, until a brother clergyman in Chicago threw his arms around his neck, exclaiming, "My dear brother, you have been elected Bishop of Minnesota." In the episcopal office there is no trouble about the second term. Had Bishop Whipple lived until yesterday, his term of office would have been forty-two years. In the Church there is no opposition party whose chief business is to show how unfit those holding office are for the positions they occupy.

If ever a man was called of God to an office, Henry Benjamin Whipple was so called to be a Bishop in the Church of God in Minnesota. Not only does the manner of his election testify to this, but also the suitableness of the man to the position. "Why was it," I asked Dr. Folwell, "that the Bishop was in touch with all conditions of men, with statesmen, financiers, soldiers, workmen, Indians, and Negroes?" The answer was as beautiful as true: "He had influence with men because he loved them."

His missionary journeys were largely made with his own horses. They were a fine pair of blacks, one of which, Bashaw by name, a cousin to Patchen, was his special favorite, on account of his intelligence. The Bishop was once lost in a snowstorm be-

tween New Ulm and Fort Ridgely. He said his prayers, got under the buffalo robes, and let his horses take their own course. After travelling for some time, there was a sudden halt,—the horses had struck a trail. Then the Bishop saw a light in the house of the missionary who was expecting him.

He used to say that he had slept with every clergyman in his diocese. My experience is that he had the lion's share of the bed.

On going to a border town, a man told him that there were to be lively times that night. An infidel had been lecturing there during the week, who was going to have something to say to him. After he finished his sermon that evening, a man came forward and said, "Bishop, does your church believe in hell?"

The Bishop was as good at answering with a story as Abraham Lincoln, and had had much experience with the negroes. So he told a story. "A devout negro slave had a young niece who seemed determined to go wrong. One evening the child came bounding into the cabin from some scoffers' gathering, and exclaimed, "Aunty, I'se done gwine to b'lieve in hell no more. If dere done be any hell, I'se like ter know whar dey gits de brimstone fur it." The old aunty turned her eyes sorrowfully upon the girl, and answered, with tears running down her cheeks, "Oh, honey darling, look dat ye doesn't go dere! You done find dey all takes their own brimstone wid 'em."

In his preaching he seemed constantly anxious to strengthen those weak in the faith. He used to tell of a man who for years read everything he could against Christianity, but there were three things which prevented him from becoming an infidel. "First," said he, "I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books have to tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide of my youth and leave me stone-blind. Second, I had a mother. I saw her going down into the dark valley where I am going, and she leaned upon an unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the Gospel."

Another point about his preaching was the great love manifested by him towards those who love the Lord Jesus Christ. He was a High Churchman, and in the early days of his episcopate a brother bishop objected to his making missionary addresses in his diocese on account of his views. Yet this is what he says in his Autobiography: "If any man has a passionate devotion to Jesus Christ, if he has a soul hunger for perishing men, if he holds the great truths of Redemption as written in the Creeds, if he preaches Jesus Christ crucified as the hope of salvation, count him as your fellow soldier."

During the Civil War he visited the Army of the Potomac three times a year. After the battle of Antietam he ministered to the wounded and dying, and had service in the camp of the First Minnesota Regiment. After the service he received a note from General McClellan, asking him to have a service of thanksgiving in his camp. He slept that night in the General's tent, and they conversed until midnight. The next day on parting the General said, "Bishop, you do not know what a comfort it is in my care-worn life to have a good talk about holy things."

To his Diocesan Council, in 1861, he said, "While for myself I stand aside for no man as truer to his country, no man shall rob my heart of the memory of other days. It was in a southern city I was consecrated as your bishop. The bishops of North and South, of East and West, stood side by side, heart beating unto heart, as they laid holy hands on my head in consecration. Where now there are only hatred and fierce passions, the tramp of soldiery, and the din of arms, there was then such love as made hearts tender as a woman's. Others may forget; I shall not, but day by day pray God that He will make us one again in love."

His prayer was heard. At the end of the war the Presiding Bishop wrote to the Southern bishops, inviting them to the General Convention which met in Philadelphia, October, 1865. Only the Bishop of North Carolina was present at the opening service, and took his seat in the congregation. During the service he was seen by some of the bishops, who went down in their robes of office and compelled him to take his place among them in the chancel. When he and the Bishop of Arkansas sent word asking on what terms they would be received in the House of Bishops, they were asked, in reply, "to trust to the love and

honor of their brethren." So the breach between North and South was healed.

Of late Bishop Whipple enjoyed the honors which came to him as the result of his participation in the stirring times of his earlier episcopate. He was several times appointed by the Government as a Commissioner on Indian affairs.

He was one of the trustees of the Peabody Fund for education in the South.

At the last meeting of the Anglican bishops in England, he was the senior American bishop, and as such was treated with honors due to the Presiding Bishop. The Queen received him at a private audience, when she presented him with her portrait and book. The three Universities, Oxford, Cambridge, and Durham, conferred degrees on him. He was the preacher on greatest occasions. Personally, he was treated with unsurpassed regard. Bishop Morehouse, of Manchester, spoke of him as the chief authority on missions among the bishops. "Who do you think is the best beloved bishop in England?" said the archbishop of Canterbury. "Your Grace," replied Miss Carter. "No," said archbishop Benson, "It is the Bishop of Minnesota."

His body now sleeps in the crypt of his cathedral, and over it is to be erected a marble altar. His spirit—for Christians think more of the spirits of the blessed departed than of their bodies—his spirit, in Paradise, has entered into the joy of his Lord. A year ago he said to me, "When you get to Paradise, you will know how much I loved you." Now I am drawn, as by other forces, so also "with cords of a man, with bands of love," to the farther shore, to acquire a fuller knowledge of the regard with which my Bishop honored me.

Gladly, if it were proper, would I read you extracts from his letters, in order that you might learn something of the graciousness of the man. But it cannot be told any more than the odor of a rose can be described, it must be experienced in order to be known. Yet I will venture to read a passage from one of his letters, because it will be a revelation to you as it was to me. He has left an undying memorial of himself in the institutions at Faribault. Did they come into existence by the touch of a fairy's wand, or was his as the word of God, which spake and it was done? No, they are the witnesses of his soul's agony. "Of

course," he wrote, within a year of his death, "I will pray for you, because the Lord loves you as you have loved his work. I know, better than you can, the heartache in trying to raise money for the Church's work."

As our bishops multiply in this state, they will be called after the cities in which they reside. Bishop Whipple long ago stipulated that his title should always remain "The Bishop of Minnesota;" and so, in addition to his name, he has of late years always signed himself.

Therefore, Honored Sir, may I be allowed, in behalf of the Episcopal Church, to thank you and the Historical Society for the honor you have, in this Memorial Meeting, conferred on the memory of Henry Benjamin Whipple, Bishop of Minnesota.

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